which introduced Neo-Platonic thought among the Arabic-speaking thinkers of the Iberian peninsula, and popularised it ultimately among the Christian schoolmen. Thus when the reaction against Aristotelianism and its exponents began, thinkers like Duns Scotus (following in this the great Franciscan, Alexander of Hales) leant heavily upon Gabirol, though it is doubtful whether they would have done so had his Judaism been known. One of the principal points of difference between the two schools was that the latter adopted the Spanish thinker's theory of the existence of a material substratum to spiritual beings, and declared the essence of the Divine nature to be in will rather than in intellect. The special ferment of thirteenth-century scholasticism may hence be traced in large measure to the impingement of Gabirol's thought.

Greatest of all was Moses Maimonides ("Rabbi Moysis" as he was known to generations of schoolmen) whose epoch-making work, the *Guide for the Perplexed* (completed in 1190), was translated into Latin shortly after its composition and was followed by Thomas Aquinas on almost all the great issues common to Judaism and Christianity. The later history of this remarkable book is illuminating. The early Latin version was re-issued in the sixteenth century (Paris, 1520) and superseded by the new one of the Christian Hebraist Buxtorf in the seventeenth (Basel, 1629), this in turn to give way to the French version of Munk (Paris, 1856-66). In the

interim it had inspired Spinoza (not necessarily always to agreement); stimulated the social and political enquiries of men like Bodin, Selden, and Grotius; presided over the birth of modern anthropology in Spencer's *Laws of the Hebrews* (1685), and been made the subject of a series of penetrating comments and summaries by Leibniz. It is now a standard repository for students